

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Scofield

REFERENCE BIBLE

By Dr. R. V. Clearwaters
Dean of Northwestern Seminary; Pastor Fourth
Baptist Church, Minneapolis, Minnesota

It has become popular in certain sophisticated circles to cast aspersions on this monumental work, even in derision by the reference to the "Scofield Bible." This would distress, no end, the man whose name this reference Bible bears.

"The Approaching Advent of Christ" by Alexander Reese begins in its opening pages with a



Dr. Richard V. Clearwaters

denunciation of this reference Bible. Perhaps more than any other book of its kind, this Reese book has become the father of more doubts in the minds of modern teachers and students in eschatology than any other single work. We would refer any interested in exposing the straw men of the Reese book to its review by A. J. Pollock, entitled, "Will the Church Go Through the Tribulation?"

Dr. C. I. Scofield was once a prominent attorney, with offices in Washington, D. C., and was, while a victim of alcoholism, faithfully visited several afternoons by another young lawyer across the street. After several visits the young man gained enough courage to tell Mr. Scofield his mission, which was to lead him to a saving knowledge of the Lord Jesus Christ. At first Mr. Scofield was not interested, and made it known in no uncertain terms, but became more interested as the visits continued. Finally, the hour came and on one of these occasions Mr. Scofield knelt in his office and accepted Christ as his Saviour and Lord.

As he began to read and study the Bible, he longed for someone to help him over the hard passages of Scripture. After years of study he struck upon the idea of making brief notes at these difficult places in the Bible. He declared his practice and purpose to several fundamental Bible scholars. Among these were Henry G. Wes-



DR. SCOFIELD

ton, President, Crozer Theological Seminary; James M. Gray, President, Moody Bible Institute; William J. Erdman, Author; Arthur T. Pierson, Author, Teacher, Editor; W. G. Moorehead, President, Xenia (U. P.) Theological Seminary; Elmore Harris, President, Toronto Bible Institute; Arno C. Gaebelien, Author; William G. Pettingill, Author, Editor, Teacher. Working and studying together on this tremendous project, they compiled their notes and references which were collected and edited by Dr. C. I. Scofield, WHICH STANDS TODAY AS THE SCOFIELD REFERENCE BIBLE. The writer was privileged to sit at the feet of some of these great masters of the Word while they were still in the flesh and to date he would not exchange any one of them for the aggregate of those who would attempt to destroy this great work.

The Oxford University Press, the largest publishers of Bibles in the world, was given the work of publishing this work, which has become the greatest single aid in the English language in the study of the Bible. At this point we will give the reason why the apostates, liberals, post-millennialists, AND ALL THOSE WHO SYMPATHIZE WITH THEM hate the Scofield Reference Bible. First, they do not hate it for the reason often given, that people are apt to consider the notes with equal authority with the text of the Word of God. The Revised Standard Version is a proof of this! A casual glance at this work of liberal so-called scholarship shows a flood of footnotes, and interpolations within the text itself, while in the so-called derided King James Version of the Scofield Reference Bible all the words in the text not found in the original manuscripts are in italics so the reader can know words of man from the Word of God.

The real reason these critics hate this work is found in the writings of one of them by the name of W. H. Rutgers. In his book, *Premillennialism in Ameri-*

ca, he states clearly his opposition to premillennialism (such as fostered by the "Scofield Reference Bible") in these plain words: "It is thoroughly congenial to a Bible School method of exegesis and because of its simplistic as well as Biblicistic nature is sympathetic to a layman's theology" (Page 138). He continues his thesis by saying premillennialists are "... minds unshackled from all restraint of church dogmas; minds prone to take 'God simply at His word,' minds undenominational" (Page 141). God inspired fishermen and farmers to give His Word, the Bible, to fishermen and farmers, and now reformed theologians and some of the so-called evangelical scholarship would sneer at the biblical literalism of "the common people who hear Him [Christ] gladly" when they, as laymen, take "God simply at His Word." IT IS HARD FOR THOSE REFORMED LEADERS SHACKLED TO CHURCH DOGMAS AND OTHERS SHACKLED TO EVANGELICAL INTELLECTUALISM TO MISLEAD LAYMEN WHO SO ACCEPT THE WORD OF GOD IN ITS PLAIN AND SIMPLE MEANING.

We now propose to enumerate a few TESTIMONIALS to this Scofield Reference Bible.

Dr. C. I. Scofield

The editor in the first lines of the "Introduction" stated:

"This edition of the Bible had its origin in the increasing conviction of the Editor through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all the many excellent and useful editions of the Word of God left much to be desired."

He also states in the same place:

"X. The Dispensations are distinguished, exhibiting the majestic progressive order of the divine dealings of God with humanity. 'The increasing purpose' which runs through and links together the ages, from the beginning of the life of man to the end in eternity. Augustine said, 'Distinguish the ages, and the Scriptures harmonize.'"

FOR THOSE CHRISTIANS WHO DEPLORE THE DISPENSATIONAL TEACHINGS OF THIS BIBLE LET EVERY ONE OF THEM CONFESS THAT THEY TOO OBSERVE AT LEAST TWO DISPENSATIONS IN THE BIBLE! WE DO NOT KNOW OF ANY CHRISTIANS WHO NOW OFFER BLOOD SACRIFICES! ALL CHRISTIANS AGREE THAT GOD'S PEOPLE DID OFFER BLOOD SACRIFICES BEFORE THE CROSS!

The Editor also states why the Authorized Version was used:

"XI. After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commended themselves to the people at large. The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MSS and the labors on the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Wescott, and Hort, have cleared the Greek TEXTUS RECEPTUS of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combine the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship."

Sincere and honest Christians, therefore, all believe in and practice at least two dispensations. By the same token sincere and honest Christians would prefer

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The Relation of SIN to UNBELIEF

By Dr. Wilbur M. Smith
Professor in Fuller Theological Seminary
Editor Peloubet's Notes.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—John 3:19, 20.

One of the most important questions that can ever be proposed in discussing the complicated problem of unbelief and opposition to the Christian faith is this: is there any direct relationship between a man's determination to live contrary to the law of God and his rejection of the Word of God? To put it more bluntly, does a man's moral life, or, rather, immoral life, account, in part at least, for his persistent rejection of Christ as his Saviour, and of a belief in a sovereign, holy God? The answer through all the ages has been overwhelmingly in the affirmative. This is a very serious subject, and we approach it prayerfully and, we trust, sanely. Let us first of all consider what the Scriptures say about the relation of sin to unbelief, and then we may harken to the confirming testimony of some of our thinkers.

The Apostle Paul, in the opening chapter of his epistle to the Romans, which we have previously drawn upon in this chapter, definitely declares that men in general, men who reject the Gospel, men in every age, and men of every type, "hinder the truth in unrighteousness," or as it is otherwise translated, "hold down the truth in unrighteousness" (Rom. 1:18). As Chalmers says on this passage, "Men have the truth—they are in possession of it. But they keep it down. They chain it, as it were, in the prisonhold of their own corruptions. They throw the troublesome advisor into a dungeon—just like a man who has a conscience to inform him of what is right, but who stifles its voice and brings it under bondage to the domineering ascendancy of passion and selfishness and all the lawless appetites of his nature. Thus it is with men who restrain the truth, or suppress the truth in unrighteousness." Our blessed Lord, when He was on earth said that, "Every one that doeth evil hateth the light" (John 3:20). Here is a direct connecting-link between a life of evil and a determination to reject the light. The generation which rejected the Lord Jesus Christ did so because it was, our Lord said, "an evil and adulterous generation" (Matt. 12:39). Writing to the Thessalonians, Paul spoke of men who "believed not the truth, but had pleasure in unrighteousness"; writing to the Colossians, he said that men are enemies of God in their mind by wicked works (Col. 1:21). The writer to the Hebrews refers to the unbelief of men as "an evil heart of unbelief" (Heb. 3:12). On this, then, the Scriptures are clear, that one of the greatest causes, perhaps the most important of all causes for unbelief is the determination of men to continue in sin. In a reflex way this continuance in sin brings about an ever deepening darkness of mind, and an increasing hardness of heart.

From Dr. Strong's Sermon

Some years ago the distinguished Baptist theologian, Dr. Augustus Hopkins Strong dwelt on this matter of the relation of evil to unbelief in a sermon on "Unrighteousness of Sin," which perhaps many of my readers have not had the opportunity of seeing, and I would like to quote from it here as the verdict of one of the best theologians that America has produced:

"Sin itself has a blinding influence upon the mind. Evil seldom presents itself to us in its own hideous nature; when it seeks to tempt us, it comes as an angel of light; it always furnishes us with abundant excuses for admitting it to our hearts; otherwise it could have no power to lead us



Dr. Wilbur M. Smith

captive. To be 'blinded by passion' has passed into a proverbial phrase. One evil habit will often completely destroy one's power of sober judgment with regard to all things relating to the cherished sin. The opium eater will persist in believing that his life is bound up with the use of the bitter drug, when everybody else sees clearly that the only chance of life for that wasted and shattered form is in the total abandonment of the destroying habit at any cost of pain and suffering. The man intent on murder is never more thoroughly foolish than when contriving ways to conceal his crime. His sin so blinds him that in covering his bloody tracks he weaves the very web of his own detection. And the reason is that the set purpose of the heart controls the attention. Passion will not permit the calm consideration of the difficulties and dangers that lie in its way. Sin will never look into the mirror of God's law to discover its own deformity. It does not think of God's nature and requirements, the certainty of His promises of wrath, the futility of all earthly judgments when they contradict His judgments. The sinner will not look at the numberless transgressions of his life, his unlikeness to God, his rejection of Christ, but he persists in fixing his thoughts on the seemingly good things in his character. Like Eve in the Garden, he chooses to forget God's Word: 'In the day thou eatest thereof, thou shalt surely die,' and to listen instead to Satan's whisper: 'Thou shalt not surely die.' By controlling his attention, sin leads the man to believe the enemy of his soul and to make God a liar.

"This unbelief becomes a fixed habit of mind; but this is not all. Every new sin adds to the inveteracy and strength of the habit. While his sins increase at an alarming rate, his blindness and unconcern increase in exact ratio with his sins. You can see this in the callousness of hardened criminals. The boy who once shuddered at obscenity learns to indulge in it without a qualm of conscience, and even to make merriment over the days of his innocence. The soul loses its sensitiveness just in proportion as it is sunk in sin. There are wretches confined in our state prisons whose souls are stained with every lust and crime upon the catalogue, but who have no apparent sense that they are sinners; aye, the most hoary-headed villain of them all may have knelt once by a mother's knee, and felt her hot tears falling upon his face as she brought the case of her little wayward son before her God in prayer. Those tears and sobs went to his heart once, and answering tears

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 131 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.



Mr. Craig is a serious young preacher with a consuming burden to win drunken miners and lumbermen near Black Rock, a village in the foothills of the Canadian Rockies in pioneer days. Leslie Graeme is the lumber camp manager. Ralph Connor, artist, an old friend, visits Graeme, is persuaded to stay. He meets Mrs. Mavor, a devoted Christian woman with a beautiful voice; Nelson, the lumber boss, is an old man with a thirst for booze trying to save money for his family. Nixon is converted. So is Billy Breen. Slavin, the saloon-keeper, traps all he can. Will Connor himself and Graeme be converted?

CHAPTER VII.

THE FIRST BLACK ROCK COMMUNION

The gleam of the great fire, through the windows of the great camp gave a kindly welcome as we drove into the clearing in which the shanties stood. Graeme was greatly touched at his enthusiastic welcome by the men. At the supper table he made a little speech of thanks for their faithfulness during his absence, specially commending the care and efficiency of Mr. Nelson, who had had charge of the camp. The men cheered wildly, Baptiste's shrill voice leading all. Nelson, being called upon, expressed in a few words his pleasure at seeing the boss back, and thanked the men for their support while he had been in charge.

The men were for making a night of it; but fearing the effect upon Graeme, I spoke to Nelson, who passed the word, and in a short time the camp was quiet. As we sauntered from the grub camp to the office where was our bed, we paused to take in the beauty of the night. The moon rode high over the peaks of the mountains, flooding the narrow valley with mellow light. Under her magic the rugged peaks softened their harsh lines and seemed to lean lovingly toward us. The dark pine masses stood silent as in breathless adoration; the dazzling snow lay like a garment over all the open spaces in soft waving folds, and crowned every stump with a quaintly shaped nightcap. Above the camps the smoke curled up from the camp-fires, standing like pillars of cloud that kept watch while men slept. And high over all the deep blue night sky, with its star jewels, sprang like the roof of a great cathedral from range to range covering us in its kindly shelter. How homelike and safe seemed the valley with its mountain sides, its sentinel tree, and arching roof of jeweled sky! Even the night seemed kindly, and friendly the stars; and the lone cry of the wolf from the deep forest seemed like the voice of a comrade.

"How beautiful! too beautiful!" said Graeme, stretching out his arms. "A night like this takes the heart out of me."

I stood silent, drinking in at every sense the night with its wealth of loveliness.

"What is it I want?" he went on. "Why does the night make my heart ache? There are things to see and things to hear just beyond me. I cannot get to them."

The gay, careless look was gone from his face, his dark eyes were wistful with yearning.

"I often wonder if life has nothing better for me," he continued with his heart-ache voice.

I said no word, but put my arm within his. A light appeared in the stable. Glad of a diversion I said:

"What is the light? Let us go and see."

"Sandy taking a last look at his team, like enough."

We walked slowly toward the stable, speaking no word. As we neared the door we heard the sound of a voice in the monotone of one reading. I stepped forward and looked through a chink between the logs. Graeme was about to open the door, but I held up my hand and beckoned him to me. In a vacant stall, where was a pile of straw, a number of men were grouped. Sandy, leaning against the tying-post upon which the stable-lantern hung, was reading; Nelson was kneeling in front of him and gazing into the gloom beyond; Baptiste lay upon his stomach, his chin in his hands and his up-turned eyes fastened upon Sandy's face; Lachlan Campbell sat with his hands clasped about his knees, and two other men sat near him. Sandy was reading the undying story of the prodigal, Nelson now and then stopping him to make a remark. It was a scene I have never been able to forget. To-day I pause in my tale, and see it as clearly as when I looked through the chink upon it years ago. The long, low stable with log walls and upright hitching-poles; the dim outlines of the horses in the gloom of the background, and the little group of rough, almost savage-looking men, with faces wondering and reverent, lighted by the misty light of the stable-lantern.

After the reading Sandy handed the book to Nelson, who put it in his pocket, saying:

"That's for us, boys, ain't it?"

"Aye," said Lachlan. "It is often that has been read in my hearing, but I am afraid it will not be for me whatever," and he swayed himself slightly as he spoke, and his voice was full of pain.

"The minister said I might come," said old Nelson earnestly and hopefully.

"Aye, but you are not Lachlan Campbell, and you have not had his privileges. My father was a godly elder in the Free Church of Scotland, and never a night or morning but we took the Books."

"Yes, but He said 'any man,'" persisted Nelson, putting his hand on Lachlan's knees. But Lachlan shook his head.

"Dat young feller," said Baptiste; "wha's hees nem, heh?"

"He has no name. It is just a parable," explained Sandy.

"He's got no nem? He's just a paromble? Das no young feller?" asked Baptiste anxiously, "das mean notting?"

Then Nelson took him in hand and explained to him the meaning, while Baptiste listened even more eagerly, ejaculating softly: "Ah, voila! bon! by gar!" When Nelson had finished he broke out: "Dat young feller, his name Baptiste, heh? an' de old Fadder, he's le bon Dieu! Bon! das good story for me. How you go back? You go to de pries?"

"The book doesn't say priest or any one else," said Nelson. "You

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GREAT SWORD CONFERENCE

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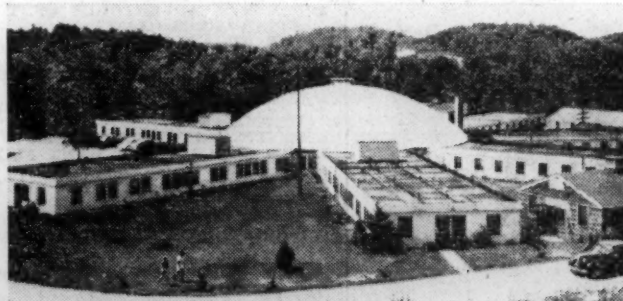
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Recreation

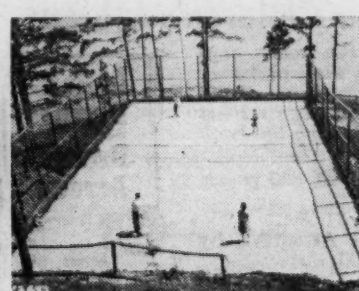
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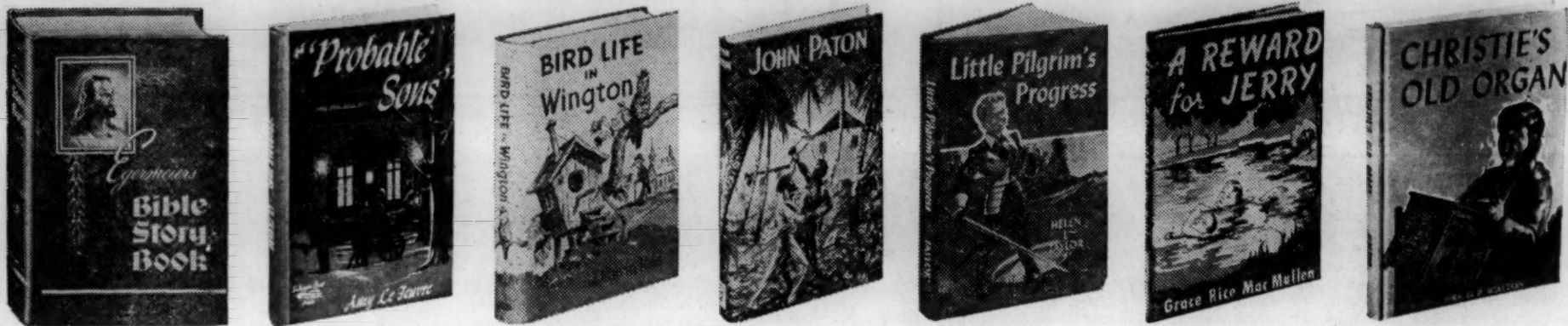
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By Editor John R. Rice

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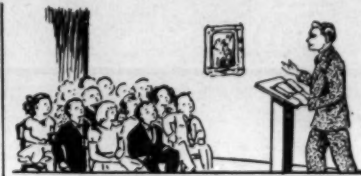


Or, many a Sunday School class could undertake to get this library for the whole class and for the whole Sunday School. Surely any active and enthusiastic class

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A Sunday School superintendent could take just a few moments and get subscriptions in the Sunday School and add these great books to the Sunday School library.



We will send sample copies of THE SWORD OF THE LORD to show to people who might subscribe. You might take this issue of THE SWORD with you and show them this ad. And remember that everyone who subscribes gets 52 big issues of THE SWORD OF THE LORD, at least 150 sermons, with the great Christian story now running by installment, *Black Rock*. You also get reports of revivals, answers to Bible questions, help on young people's problems, etc., in the paper. So, people really get their money's worth when they subscribe to THE SWORD OF THE LORD for a year.



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close \$2.50 for every subscription in the United States, \$3.00 for every subscription in Canada and foreign countries. Rush them while this offer is still good. You just need to say, "Send me your children's library of great Christian books free with these 15 subscriptions enclosed." Or make out your own list, from the books listed in this article, put them on a piece of paper and send it along with the subscriptions. But hurry!

Address the Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.

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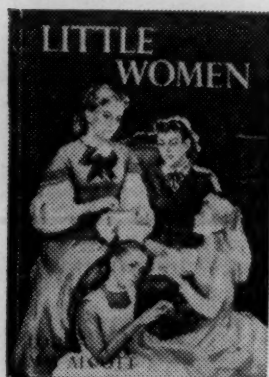
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I want sample copies of THE SWORD to show as I get subscriptions _____. (Please state number here _____.)

Name _____

Address _____



The Swing of the Pendulum

By Dr. William Culbertson, President
Moody Bible Institute, Chicago, Illinois

Men are so often creatures of extremes. There are times, no doubt, when an extreme position is necessary. There must be no trifling with sin. There must be no short-changing of the truth. But there are times when we turn from one position to embrace another as though what we formerly held were altogether wrong and what we now espouse is altogether right. Yes, turning from idols to God, from error to truth, from disobedience to righteousness is a conversion from what is altogether wrong to what is altogether right. But all our decisions are not in this category.

From certain sources in evangelical circles there have recently come quite caustic criticism of fundamentalism and fundamentalists. We are using these designations because they are commonly used. We mean by them the orthodoxy which has been the main stream of Christian teaching through the centuries. Now we admit that it is a good sign when a man or a group of men can take an objective look at themselves—and correct what they find to be wrong. We are not concerned about a healthy self-examination and a proper rectification. But we are concerned when the criticism is tantamount to a repudiation that is in danger of going to the opposite extreme.

We suggest the following as areas in which we should watch so as to avoid the swing of the pendulum to such an opposite. If some of us were antagonistic to the

findings of science, are we now in danger of swallowing too much simply because scientists speak? If some of us had strange ideas about motion pictures being wrong *per se*, are we in danger of thinking that most any kind are now alright? If some of us were a bit legalistic and extra-demanding about worldliness, are we now in danger of going over completely so that anything goes—especially within the sanctum of our own home? If some of us carried our separation so far that we lost the opportunity of contact with those of liberal persuasion, are we now in danger of obliterating the absolute distinction between fundamentalism and modernism?

We are quite sure that the conditional part of the above sentences are overstatements when referred to fundamentalism as a whole. However, they are representative of the kind of criticism that is being bandied about.

But even if they were true, we ought not go overboard. We do have the truth of God—and it is truth in all the areas in which it speaks: doctrine, life, science, history, etc. Furthermore, may the Lord help us to continue to emphasize Christian living as well as Christian doctrine. Let us remember, however, that Christian living without Christian doctrine is impossible, while Christian doctrine without Christian living is a denial that we truly know the truth of God.

—An Editorial in *Moody Monthly*.

Commends Jewish Mission

We are glad to publish this comment of Dr. Lee Roberson on the mission work conducted by our dear brother, Dr. Jacob Gartenhaus.

"For some time I have been wanting to call attention to the great work of THE INTERNATIONAL BOARD OF JEWISH MISSIONS, INC., headed by Dr. Jacob Gartenhaus. I have known Brother Gartenhaus for a quarter of a century—who has not among Southern Baptists? His voice has been heard from convention platforms, at Bible and missionary conferences throughout the land.

"For many years Brother Gartenhaus headed the Jewish Department of the Southern Baptist Convention and no one was more honored and respected. But when

he started his independent work, he committed what some might consider the unpardonable sin. And he is not the only one who has.

"There is no man among us in our generation who has suffered more for Christ than this modern hero of the cross. He has literally had to give up father, mother, loved ones, and friends. He was beaten and imprisoned for Christ's sake, but he has remained faithful.

"The Lord has led him into a world-wide ministry among His own brethren and he needs and deserves the prayers and support of all of God's people. I recommend him most heartily.

LEE ROBERSON, PASTOR
Highland Park Baptist Church
Chattanooga, Tennessee."

Dr. Bob Jones SAYS:



I quote from a letter from a very fine Christian young woman who graduated several years ago with a major in home economics. She has a very fine position in another state. This young lady says: "I read with interest all the things about the University, for, no matter how long a person is away from it, there is still a tie that binds. I enclose a small check. It is some of my tithe. I know you will put it where it can help most."

We have had during this school year more wonderful letters of appreciation of Bob Jones University from former students than we have ever had any other year in the history of the school. Every day we live, we realize more and more that God called Bob Jones University into existence for a certain definite, uncompromising type of emphasis. God help

ing us, we are going to be true to the trust committed to us. When I say "we," I express not only my feeling but the feeling of my son, the president of the University, and all the executive staff; and I am sure I express the feeling of the members of our wonderful Board of Trustees.

We need a great deal of money at this time to complete the fine arts building that is now under construction and which we plan to have ready for the opening of the next school year. We also need more money to carry on our missionary program, and we need additional funds for our Student Loan Endowment Fund. We have nobody in the field raising money, and we are trusting God to touch the hearts of the friends of the testimony of Bob Jones University. We want all of you to pray for us, and we want you to help

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Sword of the Lord **EVANGELIST J. OSCAR WELLS** spent twelve days recently with the First Southern Baptist Church of Arkansas City, Kansas, where Rev. Hoyett Lemmon is the pastor. There were conversions in nearly every service and attendance was the best of any revival in the short history of the church. During the campaign there were 27 coming into the church by baptism, 4 by letter and 15 rededications of life. On the closing day of the revival there were 289 in Sunday School and 196 in Training Union which compared with 89 in Sunday School and 41 in Training Union the year previously.

EVANGELIST LEROY COL- LUM recently conducted revival services at Blue, Oklahoma. The pastor of the church, Rev. Dempsey Langston, reported 17 rededications, 3 family altars established, 5 uniting with the church by baptism, and 3 other conversions not yet uniting with the church.

EVANGELIST BOB MANDER- SON, P. O. Box 100, Fallston, Maryland, spent 2 weeks with The Calvary Baptist Church of Clymer, Pennsylvania. The pastor, Rev. Raymond S. Yeater, reports 11 first-time professions of faith and 6 other professions. There were also 8 who consecrated their lives to the Lord.

Rev. Orville W. Esteppe, pas-

tor of The Methodist Church at Wayne, West Virginia, reports a youth revival in which all the churches in Wayne participated under the direction of **EVANGELIST DON BOYS, JR.**, 1055 Monroe Avenue, Huntington, West Virginia. Rev. Boys informed us that there were 24 conversions and 7 rededications as well as others who had things straightened out in their lives. The evangelist re-

ports that he has some time open and interested pastors should contact him at his Huntington address.

Rev. George M. Mims reports a wonderful revival under the leadership of **EVANGELIST HUGH F. PYLE**, 1721 South Gordon Street, S.W., Atlanta 10, Georgia, at the First Baptist Church, Orange Park, Florida. In just 8 days there were 50 conversions, 7 additions to the church by letter, 55 rededications and many decisions to establish a family altar.

EVANGELIST EDDIE WAG-
(Continued on page 12)

Please send a label
when you change your
Address!

IS YOUR ENGLISH HOLDING YOU BACK?

"Many intelligent men and women are held back in their jobs and social lives because they use poor English or can't speak and write effectively," says Don Bolander, director of English at Career Institute, Chicago.

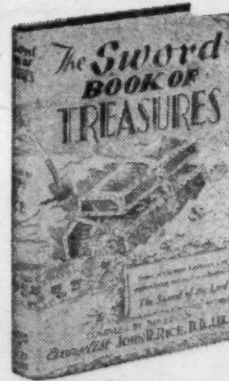
"Adults who realize that their English is holding them back use our new home method to stop making embarrassing mistakes in English, to improve their writing, to increase their vocabularies, to speed up their reading, to acquire the techniques of fluent conversation. But the use of effective English pays off in unexpected ways," says Bolander, "because language is a tool of thought as well as a tool of expression."

"You use words with which to

think. The more you learn about words and how to arrange them to express your ideas, the better your thinking becomes. The improvement of your English—including your thinking—can lead to amazing personal achievements."

Write today for free 32-page booklet, *Your English and Your Career*. It explains the importance of English in your personal, social and business life. It shows how the new *Career Institute Method* can help you achieve your special goals quickly in your spare time at home. Address a card or letter to Don Bolander, Dept. S-1, Career Institute, 25 East Jackson Blvd., Chicago 4, Illinois. The booklet will be mailed to you promptly.

Worth Its Weight in Rhenium*



The Sword Book of Treasures

Compiled by Dr. John R. Rice

This valuable volume contains some of the choicest gems of Christian literature from writers living and dead as published in THE SWORD OF THE LORD. Some are new and some are old, but all are beautiful and heart-warming. It is easy to understand why Evangelist Jesse Hendley called

it, "One of the most vital, most satisfying, most encouraging, most stimulating, most challenging volumes I have read in a long while."

PLEASURE is one word to describe what you will receive from this book! It will truly provide many happy hours of refreshing spiritual reading for you and your loved ones. Unusual messages like Clinton N. Howard's "Pearls of Paradise," fascinating human interest appeal like Dr. Bob Jones, Sr.'s, "The Most Interesting Story I Ever Heard," and heart-warming experiences like "The Thrilling Christmastime on the Frontier" will make you feel that the small sum of money invested in this book has been repaid many times over in delightful blessing.

PROFIT is another word that fits this book! It will increase measurably your knowledge of the Bible and its teaching. "The Wonder of the Book" by Dyson Hague will establish even deeper your convictions about inspiration. "The Jew in History and Destiny" by the noted Jewish evangelist, Hyman Appelmann, will explain many questions about God's chosen earthly people. "Unseen Resources" and "Blessings Through Trouble" by the editor will give you an entirely new outlook about your problems.

Yet these are just samples of the 21 gems by 18 different Christian leaders found in this spiritual treasure chest! It is honestly hard to put into writing the value of this volume which you will keep to read again and again! This is the type of book which needs to be seen to be appreciated.

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us contact the right kind of students, and we also want you to invest some of the Lord's money in the work we are doing. Won't you let us hear from you? Thank you and God bless you.

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(Advertisement)

Malice -- the Sin That Burns

(Continued from page 1)

malice, but he was unwilling to submit himself to the Lord, and went away a lost man.

There will be people in Hell who had malice in their hearts against others, sometimes against a Christian who has not behaved in the right way toward them. Therefore, it behooves the child of God to conduct himself circumspectly toward the unsaved. If we have given a man a reason to have malice against us, we should quickly try to adjust the matter and seek the forgiveness of that individual. Remember, an eternal soul is at stake.

Again, malice is found in the unconsecrated child of God. Paul wrote to the churches in Corinth, Ephesus and Colosse regarding malice. He was writing, not to the unregenerated, but to the professing Christians. He pointed out the danger of malice and the cure for it.

How dreadful is this sin when it is uncorrected. After a service

in a former pastorate, I found a man waiting for me. He asked if he might speak to me privately. We went into a Sunday School room and sat down. As we did so, he pulled a pistol from his pocket and placed it on the table between us. He stated at once, "I am carrying this pistol for my brother. If I meet him face to face, it will be his life or mine." He then went on to tell a story of how his brother had cheated him out of a business, and because of it, malice and hatred entered his heart, and he was determined that he would take the life of his own blood brother. I asked him if he were a Christian. He said he was. I endeavored to find out if he had really had an experience of grace. Every indication was that the man had been saved. But oh, what a tragedy that he had allowed the sin of malice to lay hold upon his heart until he was beside himself with anger and hatred.

What ever happened to him, I do not know. I prayed with him and sought to lead him into an attitude of forgiveness toward his brother, but he was deeply in the clutches of Satan, who rejoices when the children of God have the spirit of malice.

Malice may be found in any heart for a moment, but it need not remain there. It may touch your heart or mine, but we should know what to do about it. We should know how to overcome this sin and keep our hearts free from any ill feeling toward another. For example, one may speak against me, our church, or our school. One may try to undermine this ministry. For a moment, ill feeling may come into my heart, but it is my business to deal with it, and to see that it does not abide there.

Now, let us come to this matter—how can we overcome malice?

I. Be as a Child

In understanding we are to be as men, but in malice we are to be as children. This is what Paul gives us in I Corinthians 14:20. We need no special commentary to show us what this means. Anyone knows how quickly malice is taken away from the heart of a child. Two children may be fighting in the morning and may part with angry words, but before noontime they will be playing again. The parents may come out and take up the fight and bear ill feelings for years, but the children will be over it in a matter of minutes.

Therefore, practice childlikeness in the matter of malice. Be as a child—quick to forgive and quick to forget.

II. Be Christlike

This has entered into each of the messages I have given in "Five Ancient Sins Dogging the Steps of Modern Men." There is a cure for every evil if we will simply keep before us our blessed Lord and seek to be like Him.

Our Lord was so despitely used of men and yet His love was undisturbed. Surely He was the

Son of God, but we can also walk in His steps in this matter.

Love others so that you can forgive them for any injury they might do to you. Think of our Lord as He hung upon the cross and prayed, "Father, forgive them; for they know not what they do."

Be as Christ and seek to aid and assist all who stand in need of help in spite of disagreement.

This does not mean compromise, but this does mean the Spirit of Christ in all of our activities. We may not like what a man does. We may disapprove of his spirit, but we should bear toward him the attitude of our Saviour toward sinners.

While Jesus condemned the hypocrisy of the Pharisees, He stood ready to save any who would come to Him in repentance and faith.

In forgiving others, let us remember how graciously God has forgiven us. Paul says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

This is Christlikeness to forgive others, even as God, for Christ's sake, hath forgiven us.

III. If We Are to Overcome Malice, We Must Remember the Holy Spirit Abiding Within

In Ephesians 4:30 Paul says, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Bitterness, wrath, anger, evil speaking, and malice grieve the Holy Spirit. When the Holy Spirit is grieved, there can be no peace within your heart. Therefore, think on these things:

Malice and peace cannot dwell together. When the heart is filled with malice, then sleep, rest, peace, and joy are taken away. If you seek after peace of heart, then you must turn from holding malice.

Malice and Christian growth do not go together. If we are to grow in grace and knowledge, it must be by the aid of the Holy Spirit within us. A Christian who harbors ill feelings is one who has not grown in grace and will never grow in grace until the victory is won.

Third, malice and effective soul winning do not go together. Winning souls depends on the leadership and power of the Holy Spirit. When He is grieved, then our witnessing will be curtailed. Not only so, but malice will take away a burden for souls.

Fourth, malice and answers to prayer do not fit together. Malice is sin. The Word says, "If I regard iniquity in my heart, the Lord will not hear me."

Any person who has malice in his heart cannot get his prayers answered.

If we are to overcome malice, then we must remember that the Holy Spirit, who dwells within, is grieved because of our sinful attitude toward another. Let us seek to please the Holy indwelling Guest.

IV. If We Are to Overcome Malice, We Must Put off Malice and Put on Love

Let us notice Colossians 3:8-13:

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the

image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

'Put off malice . . . put on love.'

As Christians we are to take off the sinful habits and attitudes, and we are to put on the garments of tender mercies, kindness, meekness, humbleness, longsuffering.

Putting off malice and putting on love can best be accomplished by prayer. We should pray that God would give us the spirit of love towards others. We should pray for the ones who may spitefully use us. Do not pray simply as a duty, and do not pray to accuse your brother or sister before God; but pray earnestly, with a whole heart, in the Holy Spirit, for God's blessings upon and help toward that one who has offended you. Pray, not only once, but every day, day after day, continuously. If we pray in sincerity and love, the malice will be taken away and the love of Christ will begin to pervade our hearts.

The Apostle Peter tells us also that we are to lay aside malice. We are to put off evil and to take the sincere milk of the Word that we may grow thereby.

When should we put off malice and put on love? At the first indication of the entering of malice into our hearts, we should put it out, and go to God in prayer.

(Continued on page 7)

Behind the Scenes . . .

(Continued from page 1)

tista Company. The story of the Rice family working together to win a soul. Much of the filming takes place in the Rice home. The plot was written by Miss Edyth Storey of the Baptista organization, and we believe it will be a real blessing to those who will be able to see it. We will make announcement when it is released.

Dr. Rice Becomes Member of Million Mile Club

A representative of the United Air Lines dropped by to see us the other day. He inquired about how many miles Dr. Rice had travelled by air. After carefully figuring for the past few years, from cancelled checks paid the various airlines, it was found that he had flown over a million miles in ten years. Today we received the following nice letter from the President of United Air Lines, Mr. W. A. Patterson:

"Dear Dr. Rice:

"It is with real pride in your great contribution to air transportation through your most extensive air travel that we welcome you as a member of United Air Lines' Million Mile Club. You shortly will receive an official Million Mile Club card, gold lapel pin, and wall plaque as evidence of your membership in one of the nation's most exclusive organizations.

"We should like to go beyond this recognition of your patronage and call on you from time to time for your opinions on certain phases of air transportation. With the amount of traveling you do, you are most qualified to give us the benefit of your observations of the general policies and procedures we establish in our business."

(Signed) W. A. Patterson,
President United Air Lines

Japanese Businessman Writes of Conversion

Across my desk today passed the following letter:

"I'm so grateful that some American Christian has been continued to send THE SWORD OF THE LORD to me. I enjoyed the blessings of faithful preaching of famous preachers, pastors, and scholars.

"I was saved in 1952 by reading your tract which was entitled, 'What Must I Do to Be Saved?' and am still very much indebted to you for your clear and sufficient showing of the way of salvation, which was to my surprise, solely the gift of God. I had been trying to gain salvation through my good work, and it brought always much distress and disappointment. What a joy filled my heart when I knew that I could be saved. Thanks for your tract a thousand times.

"I'm a very busy businessman, but I have enough time for Jesus . . . Since the beginning of April I've never received your paper and I long to subscribe. Would you like to send me another year?"

(Signed) Kohji Uchiyama
Niigata Ken, Japan

We will grant his request, of course, through our subscription gift fund, since he cannot send money out of Japan. Want to help our fund?

New Retail Catalog Ready June 1

June 1 a new Sword catalog will be ready of Sword of the Lord publications, and we hope you will order a copy. This will contain new prices, some new listings, and will replace your old catalog of 1955. This some 50-page catalog will be sent FREE on request. We ask that you preserve it carefully, and order from it as the need arises.

New Grandbaby

Dr. and Mrs. Rice are proud of their new 3-month old adopted grandbaby, Ruth Elizabeth Hand-



Dr. Rice and new grandchild, Ruth Elizabeth Handford

ford. This is the second baby adopted by Rev. and Mrs. Walter Handford (Libby is Dr. Rice's third daughter from the top). The precious, beautiful baby has won our hearts already with her mild disposition and sweet smile.

Here she is with her proud granddad.

John Walter (named after Dr. Rice and Walt), adopted at 3 weeks of age, is now a husky 2-year old handsome boy.

This is the sixth grandchild. Dr. Rice laughingly says, in teasing Mrs. Rice, "I don't mind being a grandfather, but I hate being married to an old grandmother!" Because Mrs. Rice is so good natured he gets away with it, too!

Reminders

July 1-6 the Sword of the Lord Conference will be held at Lake Louise, Toccoa, Georgia. Be sure to see list of speakers, prices, etc., in an ad in this issue. And COME. We expect an overflow crowd again this year.

Our reprint of an old classic, *Black Rock*, by Ralph Connor, is now ready. Those of you who are reading it serially in THE SWORD OF THE LORD will want a personal copy of the whole book for yourself, and perhaps additional copies

for friends. Order from Sword of the Lord, Wheaton, Illinois. Price is \$2, plus 15c postage.

This summer eleven issues of THE SWORD OF THE LORD will be eight pages instead of twelve. This will give you more time to catch up on back issues, and will save us thousands of dollars. You won't mind, will you, since vacation is coming up, kids will be out of school, and much to do? I'll let you in on a little secret: we will give you about as much reading matter, but the ads are always less in the summer; hence the real reason for the cut of 4 pages. But beginning September 1 it will be back at 12 pages each week.

And if on your vacation you are near us, be sure to drop by. We think seeing us is worth coming many miles out of the way.

Watch Your LABEL!

If it says 5-56 by your name, your subscription is expiring.

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7 Great Promises . . .

(Continued from page 1)

Malice burns in such a way—it begins small like a tiny drop, then spreads and spreads. This is a

Place to be shown _____

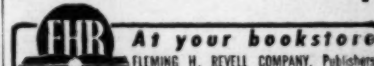
Why is it that so many missionaries and ministers and other Christian workers are so little prospered? The answer is found right here, because they give so

(Continued on page 8)



Benjamin P. Browne

For the pastor, Sunday school teacher, or lay leader, here is a book full of new, fresh material for illustrating and highlighting sermons, lessons and talks. The author also offers advice on using illustrations most effectively and on developing original material. The best illustrations, Dr. Browne says, come from one's own experience, and he shows how to find such illustrations in everyday life. \$1.95



7 Great Promises . . .

(Continued from page 7)

little time to actually meditating upon the Word of God; because they let work or other lines of study crowd out the Word of God, or else they ponder it without that clearness of vision that comes from clear-cut separation from the world and from all "modernists" and other scoffers.

II. The Second Great Promise

The second great promise of God for the Bible student and soul winner is Daniel 12:3:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

This is a great promise for Bible students as well as for soul winners, for it is only the Bible student who is really "wise." It is the 'entrance of God's words' that "giveth light;" that "giveth understanding unto the simple" (Ps. 119:130). No one can be truly wise, wise with real wisdom, the wisdom that counts for eternity as well as time, unless he is a Bible student. So God tells us in this striking promise that *the Bible student* shall "shine as the brightness of the firmament" and the *soul winner* "as the stars for ever and ever."

Every red-blooded man and every woman who is worth while longs to shine. If you did not wish to shine for your own sake, you ought to have a great ambition to shine for our Lord Jesus Christ's sake. He Himself bids us shine. He says in Matthew 5:14, 16, "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Well, this promise tells us how to shine, how to gloriously shine, how to shine not for the few brief days of this fleeting life that now is, but "for ever and ever." Be a Bible student, a real Bible student,

and be a soul winner; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Oh, that large but foolish company of men and women, including not a few ministers and theological teachers and writers, who wish to shine down here, to have a cheap reputation for "advanced scholarship," forgetting that the history of the world and the church is forever demonstrating that the "advanced scholarship" of today is the ridiculous nonsense of tomorrow. Young men and women, listen, it is not worth while to shine down here, to get all sorts of degrees and titles attached to your name because you are untrue to God and His inspired Word.

Look back and see how the shores of past time are strewn with the whitened wrecks of men who shone in an apostate church. No, do not care a fig to shine as a great "pulpit orator," or "pulpit humorist," or pulpit mountebank, or a pulpit comforter by holding out false hopes to those who desire to live careless and worldly and pleasure-seeking lives; it does not pay to shine down here, even as a "golden-tongued pulpit orator." It does pay to shine up yonder, to "shine as the stars for ever and ever." And there is only one way to shine up yonder, by being a real Bible student and a soul winner.

III. The Third Great Promise

The third great promise of God for the Bible student and soul winner you will find in Psalm 126:6:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Here is another promise that stirs the alert and intelligent soul to its very depths. What intelligent harvester does not long to come home laden down with mighty sheaves of golden grain? But what other harvest is so desirable as the harvest of precious souls? This, too, is a promise, as we shall see shortly, for both the Bible student and soul winner, a soul winner just because he is a Bible student. It tells us how to come, when our brief but laborious harvest time is over, bringing our golden sheaves with us. Listen, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Just three conditions of a bountiful harvest: "goeth forth," "weepeth," "bearing precious seed." Let me change the order.

1. First, "Bearing Precious Seed"

What the "precious seed" is that must be borne if we are to reap an abundant harvest of the right sort, our Lord Jesus Himself tells us in Luke 8:11, "The seed is the word of God." That is the only seed that is worth sowing, or that will bring a harvest of souls. Men are born again, Peter tells us, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (I Pet. 1:23).

To sow the Word, we must know the Word; so you can see how this is a promise for the Bible student as well as for the soul winner. The Revised Version reads in place of "precious seed," "seed for sowing," and the Hebrew words mean just that or "a sowing of seed;" and the only seed that is fit for "sowing" in the prepared soil of the human heart is God's Word. Here, too, we see why it is so many preachers and missionaries and personal workers gather such scant harvests; they are sowing something beside the Word of God. Go listen to many sermons and note how little there is of the unmixed seed of the Word of God in them, so much bull's-eye daisies and chess and Canada thistles of man's notions and vagaries and speculations and conceits mixed in, until their churches look like some alleged

"wheat fields" that we see, full of daisies, mustard, "the devil's paint-brush," Canada thistles and bull thistles and nettles.

Oh, young men and women, always bear the "precious seed" of God's Word and only that. If some one tells you it won't draw like poetry and moonshine and "advanced thought" and movies, think of Moody and Spurgeon and some of the things your own eyes have seen these past months in this very building and elsewhere.

2. Then Note the Words, "Goeth Forth"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him." It is not enough to have the seed, go sow it. Sow it far and wide, throughout America, not forgetting the neglected fields, through China, through Japan, through Africa, through India, everywhere. It is not the seed the farmer has in his granary that brings a harvest, but the seed he sows in his field; and it is not the truth you know, but the truth you sow that will bear a harvest. Remember it is "seed for sowing" (R. V.), and the truth you have learned from the study of God's Word here and the truth you shall learn in your future study of the Word is "seed for sowing." Never forget that. Many a man who knows little gathers a far more abundant harvest than many who know much, for what little he knows he assiduously sows.

3. And once more in regard to this promise:

Note the Words, "and Weepeth"

It is not enough to know the Word of God and it is not enough to sow the Word of God: if you would have a bounteous harvest, if you would come "bringing your sheaves with" you, you must as you sow the seed, water it with your tears. Not only does the Word of God teach, but experience also abundantly proves that it is the Word of God that is given with a heart full of love for sinners, a

love that shows itself in tears of sympathy for the sinner's sorrows and tears of pain over the sinner's sin and stubbornness, that bears fruit in souls saved. Here is where many missionaries in the foreign field fail and many preachers at home fail; they have no deep heartfelt love that leads to tears for those to whom they preach and with whom they work.

One of the mightiest soul winners among the outcast that this country ever saw was Col. George Clark, the founder of the Pacific Garden Mission in Chicago. Col. Clark worked faithfully at his business six days of the week that he might preach the Gospel without pay seven nights in the week. Every night they would gather in the Pacific Garden Mission, four or five hundred men, mostly of the down-and-out class. They would hang upon every word Col. Clark spoke, though he was not an interesting speaker, indeed a very ordinary and commonplace speaker. I never heard him give an original thought in all my life, and yet those outcasts would sit all the evening and hang upon his words. Some of the most brilliant speakers in America would go there, but could not hold that crowd, but Col. Clark always could. I studied these strange phenomena and finally found the explanation of them. They knew that Col. Clark loved them, that he would give his last penny for them, that he would wear his life out for them, as he actually did.

Col. Clark was a man much given to tears as he spoke. He was a large, powerful man, weighing perhaps 250 pounds, and tears from such a man seemed out of place, and after a while he became ashamed of his many tears and held them back. But he found that with the drying up of his tears he lost his power; and he went to God and cried, "Oh, God, give me back my tears," and God gave him back his tears and gave him back his power.

Young men and women, cultivate a real, heartfelt love for those among whom you work.

Ask the Holy Spirit to make real to you their lost condition and to make vivid to you their coming doom if they are not saved. It is NOT THE ONE WHO KNOWS THE MOST BUT THE ONE WHO LOVES THE MOST WHO WINS THE MOST. I think I would make a good missionary to the Chinese, for I love the Chinese; I confess I love them more than I do any other people. But look to God to give you a tear-bringing love for any people among whom you work.

IV. The Fourth Great Promise

The fourth great promise of God for the Bible student and soul winner you will find in James 1:5, R. V.:

"If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

This too, is a great promise for the Bible student and soul winner. To be a successful student of the Word one needs "wisdom" and to be a successful soul winner, one needs great "wisdom" and tact.

This promise tells how to get this wisdom, ask for it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." What to do is put in one word, "ask;" definite, believing prayer. The next two verses say, "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord" (R. V.).

Our promise tells us very clearly—

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Bobbed Hair Has Moral Connotations

The Reader's Digest quoting from the May 30, 1954, issue of the New York Times, gives some revealing, startling facts about bobbed hair, in an article by Lois Long, entitled: "The Shaggy Hair Story." She named three women entertainers who by their radical type of bobbed hair, "typify the outbreak of a recurring fashion phenomenon—the compulsive urge of women, in times of social chaos that follow in the wake of wars or great disasters, to start cutting their hair." We quote:

"Throughout history, when the dollar is sound, the political scene firmly anchored, and women are sheltered, coiffures become inflated. When great danger to the established order occurs, fashion covers and maintains the status quo until the danger seems over. It is in the ensuing chaos and breakdown of old rules that women breathe the heady air of emancipation.

"After the Terror of the French Revolution, all hell broke loose in a manner that strongly suggests the flaming youth of the recent '20's. Women cut their hair first and then took off most of their clothes. (They exposed their breasts as blithely as the flapper later exposed her legs.) They tossed away their corsets. And, to quote James Laver's "Taste and Fashion," the disappearance of corsets is always accompanied by two related phenomena—promiscuity and inflated currency."

Godly women who want to follow and honor the Lord, rather than obey the silly dictates of ever-changing fashion, will do well to ponder Paul's discussion of bobbed hair in 1 Cor. 11.

(From Christian Victory for May, 1956.)

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7 Great Promises . . .

(Continued from page 8)

ly of whom to ask. It is put in two words, "of God." Be very clear about that. There is much asking that is not really "of God." Men pray, but they do not really get into the presence of God, and 'ask of Him.' Be sure you do every time you pray.

And note carefully of what God to ask, the "God, who giveth to all liberally and upbraideth not." There is only one God who does that, the God and Father of our Lord and Saviour, Jesus Christ. There is much that is called praying in these days that is not unto Him.

Professor Theodore Gerald Soares, professor of homiletics and religious education and head of the department of practical theology at the University of Chicago, says, "The mental state of peace, exultation and resolution which issue upon the exercise of prayer are due to the release of conscious tension." That certainly is not praying to the "God, who giveth to all men liberally, and upbraideth not," even if the writer is a theological professor.

President G. Stanley Hall, of Clark University, Worcester, Massachusetts, says that prayer is "communion with the deeper racial self within us." That certainly is not asking of the "God, who giveth to all men liberally, and upbraideth not."

Professor George Burman Foster, who was for a while professor in the theological department of Chicago University, and then professor of philosophy of religion in another department in the University up to the time of his death, said, "the only prayer which we have a moral right to pray is precisely the prayer which after all we ourselves must answer." That certainly is not asking of the "God, who giveth to all men liberally, and upbraideth not."

Professor Edward Scribner Ames, associate professor of Chi-

cago University, and pastor of Hyde Park Church of Disciples of Christ, in his book, *The New Orthodoxy*, says, "For the modern man standing erect in his pride of power, the old ceremony full of passivity and surrender is a symbol of a dying age." That certainly is not asking of the "God, who giveth to all men liberally, and upbraideth not."

Professor Gerald Birney Smith, at the present time "Professor of Christian Theology" at the Chicago University, says, "the worship of God in a democracy will consist in reverence for those human values which democracy makes supreme." That certainly is not asking of the "God, who giveth to all liberally, and upbraideth not."

I would as soon think of sending a son of mine to a smallpox hospital as a health resort as to send him to a theological seminary or university where such blasphemous folly as that is taught, as a preparation for an efficient ministry or for missionary work. Are our Baptists, Methodists and Presbyterians gone mad that they send their children to institutions where such wicked, blasphemous and practically atheistic things are taught?

go back in yourself, you see?"

"Non; das so, sure nuff. Ah!"—as if a light broke in upon him—"you go in your own self. You make one leetle prayer. You say, 'Le bon Fadder, oh! I want come back, I so tire, so hongree, so sorree?' He say, 'Come right 'long.' Ah! das fuss rate. Nelson, you make one little prayer for Sandy an' me."

And Nelson lifted up his face and said:

"Father, we're all gone far away; we have spent all, we are poor, we are tired of it all; we want to feel different, to be different; we want to come back. Jesus came to save us from our sins, and He said if we came He wouldn't cast us out, no matter how bad we were, if we only came to Him. Oh, Jesus Christ"—and his old,

But REAL PRAYER TO A REAL GOD, the only true God, the God and Father of our Lord and Saviour Jesus Christ, brings wondrous wisdom in the study of the Word of God and in soul winning. No other shovel digs so deep into the gold mine of God's Word and throws out such nuggets of pure gold as prayer, *real prayer to a real God*. No other rain maker will so operate upon the clouds of God's abundant grace that always overhang us and bring down such mighty outpourings of the Holy Spirit manifesting themselves in a multitude of souls won as *real prayer to a real God*. Never forget that. NEVER, NEVER, NEVER FORGET THAT.

V. The Fifth Great Promise

This naturally and inevitably brings us to the fifth great promise of God for the Bible student and soul winner. You will find it in Acts 1:8:

"Ye shall receive power, AFTER THAT THE HOLY GHOST is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The great need of missionary, minister, and personal worker, and father and mother, when they study God's Word and when they

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Black Rock

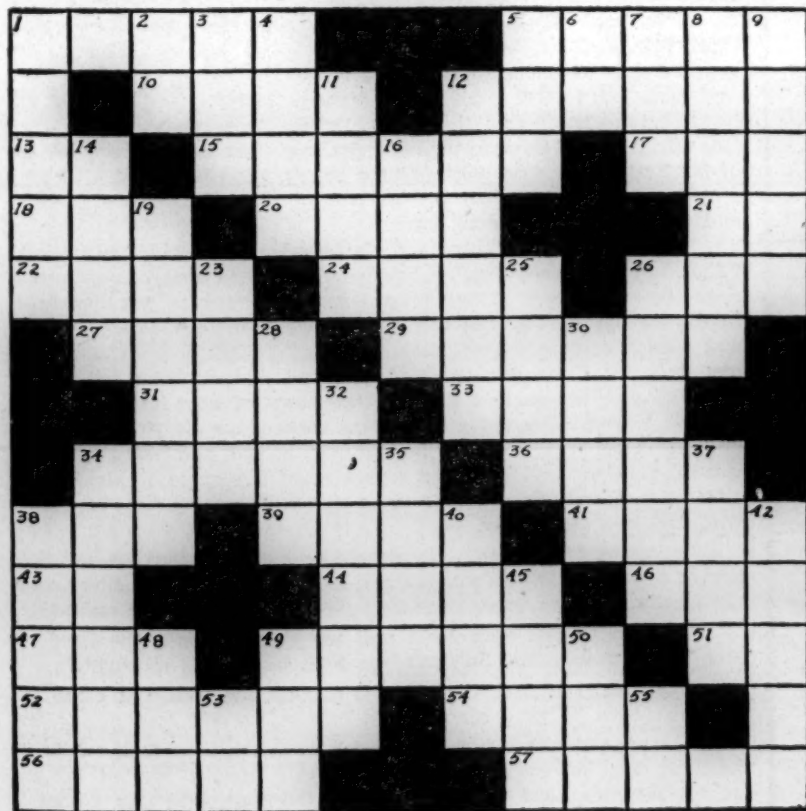
(Continued from page 3)

go back in yourself, you see?"

(Continued on page 10)

Meet the New Puzzle Editor!

By Aunt Jessie



This is Aunt Neva! To some of you, she is an old friend, having been Assistant Advertising Manager of THE SWORD OF THE LORD for the past four years. But for those of you who don't know her, Aunt Neva is in reality Mrs. Robert Main, wife of an active Christian businessman. Besides being a real "whiz" at puzzles, she is sympathetic and understanding. In fact she's already promised to give you hints and extra helps from time to time. And if you ever have any suggestions, be sure to let her know. Maybe some of you will even want to write a note of welcome to enclose with your puzzle. I'm sure she will be pleased. Remember, from now on, all mail should be sent to Aunt Neva.

For completing the puzzle correctly this week we are offering you a brand new booklet just off the press. Written by Evangelist Wilfrid Meloon, it is entitled, *Hey! Young People! They Say I Am Crazy!* You'll want to be one of the first ones to own a copy of this booklet, and you can do it by working out puzzle No. 25 this week.

Here's how you do it:

1. Fill in the empty blanks according to the clues given. *Answers must be correct and complete.*
2. PRINT (not write) your own name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD, you may print your answers on another piece of paper or a postcard.
3. To receive the booklet, *Hey! Young People! They Say I Am Crazy!*, your entry must be postmarked by midnight, SATURDAY, JUNE 2, 1956. The answer to puzzle No. 25 will appear in the June 8 issue of THE SWORD OF THE LORD.

iron face began to work and two big tears slowly came from under his eyelids—"we are a poor lot, and I'm the worst of the lot, and we are trying to find the way. Show us how to get back. Amen."

"Bon!" said Baptiste. "Das fetch Him, sure!"

Graeme pulled me away, and without a word we went into the office and drew up to the little stove. Graeme was greatly moved.

"Did you ever see anything like that?" he asked. "Old Nelson! the hardest, savagest, toughest old sinner in the camp, on his knees before a lot of men!"

"Before God," I could not help saying, for the thing seemed very real to me. The old man evidently felt himself talking to some one.

"Yes, I suppose you're right," said Graeme doubtfully; "but there's a lot of stuff I can't swallow."

"When you take medicine you don't swallow the bottle," I replied, for his trouble was not mine.

"If I were sure of the medicine I wouldn't mind the bottle, and yet it acts well enough," he went on. "I don't mind Lachlan. He's a Highland mystic and has visions, and Sandy's almost as bad, and Baptiste is an impulsive little chap. Those don't count much. But old man Nelson is a cool-blooded, level-headed old fellow; has seen a lot of life, too. And then there's Craig. He has a better head than I have and is as hot-blooded, and yet he is living and slaving away in that hole, and really enjoys it. There must be something in it."

"Oh, look here, Graeme," I burst out impatiently, "what's the use of your talking like that? Of course there's something in it. There's everything in it. The trouble with me is I can't face the music. It calls for a life where a fellow must go in for straight, steady work, self-denial, and that sort of thing; and I'm too Bohemian for that and too lazy. But that fellow Craig makes one feel horribly uncomfortable."

Graeme put his head on one side and examined me curiously.

"I believe you're right about yourself. You always were a luxurious beggar. But that's not where it catches me."

We sat and smoked and talked of other things for an hour and then turned in. As I was dropping off I was roused by Graeme's voice:

"Are you going to the preparatory service on Friday night?"

"Don't know," I replied rather sleepily.

"I say, do you remember the preparatory service at home?"

There was something in his voice that set me wide awake.

"Yes. Rather terrific, wasn't it? But I always felt better after it," I replied.

"To me"—he was sitting up in bed now—"to me it was like a call to arms, or rather like a call for a forlorn hope. None but volunteers wanted. Do you remember the thrill in the old governor's voice as he dared any but the right stuff to come on?"

"We'll go in on Friday night," I said.

And so we did. Sandy took a load of men with his team and Graeme and I drove in the light sleigh.

The meeting was in the church and over a hundred men were present. There was some singing of familiar hymns at first, and then Mr. Craig read the same story as we had heard in the stable, that most perfect of all parables, the Prodigal Son. Baptiste nudged Sandy in delight and whispered something, but Sandy held his face so absolutely expressionless that Graeme was moved to say:

"Look at Sandy! Did you ever see such a graven image? Something has hit him hard."

The men were held fast by the story. The voice of the reader, low, earnest, and thrilling with tender pathos of the tale, carried the words to our hearts, while a glance, a gesture, a movement of the body gave us the vision of it all as he was seeing it.

Then, in simplest of words, he told us what the story meant, holding us the while with eyes, and voice, and gesture. He com-

(Continued on page 10)

Puzzle Number 25

CLEWS ACROSS

- 1 Bob White. (Ex. 16:13)
- 5 David's father
- 10 One
- 12 A boy who lived in a tabernacle
- 13 One of Bela's five sons. (I Chr. 7:12)
- 15 Priest who had duties about the most holy things in the tabernacle. (Gen. 46:11)
- 17 High priest of the family of Ithamar
- 18 Hint
- 20 The range from whose summit Moses saw the Promised Land. (Deut. 32:49)
- 21 State
- 22 Treacherous act of Judas
- 24 Departed
- 26 Island in the Aegean Sea
- 27 City where Jesus raised from death the widow's son
- 29 Jesus likened the Kingdom of Heaven to it. (Matt. 13:33)
- 31 Metal
- 33 Fall in drops
- 34 Greatest Roman who ever lived
- 36 Resound
- 38 Jesus, our Savior
- 39 Head of the Eranites
- 41 Parts of the head
- 43 Initials of a famous American
- 44 Illustration
- 46 Great body of water
- 47 Unite
- 49 Slain by David for the murder of Ishbosheth. (II Sam. 4:6)
- 51 Near (Abbr.)
- 52 Head of the Asrielites
- 54 The stone by which David hid before Jonathan sent him away. (I Sam. 20:19)
- 56 Country where Paul lived two years, in custody of a soldier
- 57 The father of Methuselah; he walked with God

CLEWS DOWN

- 1 Alive
- 2 Gold (Symbol)
- 3 Writing fluid used by Baruch in Jeremiah's time
- 4 The slothful says this animal is in the street. (Prov. 26:13)
- 5 Jehovah (Heb.)
- 6 Printer's measure
- 7 Beg

8 A strip or bed of land

- 9 The precursor of John, the Baptist
- 11 Strength; resolution
- 12 The manner in which Stephen was put to death
- 14 Destruction
- 16 He was slain by His brother
- 19 Same as Isaiah
- 23 Parent
- 25 Weed of the grain field, supposedly the dandelion
- 26 Name by which Simon was called, means "A stone." (John 1:42)
- 28 A part of the head
- 30 Corruption
- 32 Pertaining to 28 vertical
- 34 Jesus
- 35 Worthless—a term of reproach in Jesus' time (Matt. 5:22)
- 37 Son of Jerahmeel. (I Chr. 2:25)
- 38 Friend and servant of David. (II Sam. 15:21)
- 40 Not one
- 42 Abraham's wife
- 45 Promontory (N—)
- 48 Age
- 49 Turkish title of courtesy
- 50 Fowl. (Matt. 23:37)
- 53 Suffix of adjectives
- 55 Behold

Answers to Puzzle Number 23:



7 Great Promises . . .

(Continued from page 9)

go out to win souls, is power, power to penetrate the sacred cloisters of God's Word where such abundant treasures of truth are stored, and power to present to others the truth discovered in such a way as to convict of sin and reveal Jesus Christ and to bring men to accept Jesus as their Lord and Saviour and thus be born again. This verse reveals the great secret of that power: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

We need power, a power not from this earth, not from human culture, not the power learned in schools of oratory, nor the power that comes from the tricks of the world, baptized with Christian names, as in the "Interchurch World Movement," not the power to draw crowds learned from Douglas Fairbanks, Mary Pickford or Charlie Chaplin, and crystallized in the introduction of the movies into the Sunday evening service, turning the sacred house of God into a third-class Sunday theatrical performance. No! No!! No!!! "POWER FROM ON HIGH" (Luke 24:49).

This promise tells us how to get it. It tells us how any graduate of the Bible Institute, or any child of God, can get it. Listen again, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth;" THE DEFINITE BAPTISM WITH THE HOLY SPIRIT, of which Peter said on the day of Pentecost, immediately after he himself had been "baptized with the Holy Spirit," "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

VI. The Sixth Great Promise

This then leads us directly to the sixth great promise of God for the Bible student and soul winner. You will find it in Luke 11:13:

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The fifth promise tells us, that "power from on high," power right from God, God's own power, will be upon us after the Holy Spirit comes upon us, and the sixth promise tells us how to make sure of the Holy Spirit coming upon you, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The way is very simple, just "ask," "ask HIM," that is, God, the only true God, the "heavenly Father," not the God that "is immanent in humanity" of which these wise new theologians prate, but "the God and Father of our Lord and Saviour Jesus Christ," "Who is in Heaven," the real God, the God who actually is, and not the God of man's mad imaginings.

Professor Walter Rauschenbusch, now dead (died in 1918), formerly professor of church history in Rochester Theological Seminary, a Baptist institution, said, "the old conception that God . . . is distinct from our human life" must give way to "the religious belief that He is immanent in humanity." Do not ask for the Holy Spirit of such a God as that, ask of the real God, your "Father in heaven."

Professor Royce, late of Harvard University, says, "the divine is no more separate and aloof. It is within and organic with the human." The same thought is elsewhere put in these words, "God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity and the like." Do not ask any such God as that to give you the Holy

Spirit. You might as well pray to a Hindu or Chinese idol or an Alaskan totem.

Gerald Birney Smith, professor of Christian theology at the present time in Chicago University, speaks of God as "the spiritual forces of the world in which we live, the unseen forces of the universe." Do not ask that God for the Holy Spirit.

Professor Royce defines God as the immanent "spirit of the community." Do not ask that God for the Holy Spirit. No, do not pray to the God of any of this sort of theological seminary and university professors who, "professing themselves to be wise," have "become fools" (Rom. 1:22). PRAY TO THE REAL GOD, the God whom the Lord Jesus revealed in His words and in His Person, our "Heavenly Father," the God who

really is and really answers prayer, and if you really are His child, He will answer and He will baptize you and fill you with His Holy Spirit, and you will have power, and no man will be 'able to resist the wisdom and the Spirit by which [you] speak' (Acts 6:10).

VII. The Seventh Great Promise

Now we come to the seventh and last great promise of God for the Bible student and soul winner, and in some respects it is the best of all. It is the direct outcome of the sixth promise and closely related to the fifth and fourth promises. You will find it in Matthew 28:19, 20, R. V.:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe"
(Continued on page 11)

Black Rock

(Continued from page 9)

pelled us to scorn the gay, heartless selfishness of the young fool setting forth so jauntily from the broken home; he moved our pity and our sympathy for the young profligate, who, broken and deserted, had still pluck enough to determine to work his way back, and who, in utter desperation, at last gave it up; and then he showed us the home-coming—the ragged, heart-sick tramp, with hesitating steps, stumbling along the dusty road, and then the rush of the old father, his garments fluttering and his voice heard in broken cries. I see and hear it all now whenever the words are read.

He announced the hymn, "Just as I am," read the first verse, and then went on:

"There you are, men, every man of you, somewhere on the road. Some of you are too lazy"—here Graeme nudged me—"and some of you haven't enough yet of the far country to come back. May there be a chance for you when you want to come! Men, you all want to go back home, and when you go you'll want to put on your soft clothes, and you won't go till you can go in good style; but where did the prodigal get his good clothes?"

Quick came the answer in Baptiste's shrill voice:

"From de ole fadder!"

No one was surprised, and the minister went on:

"Yes! and that's where we must get the good clean heart, the good, clean, brave heart—from our Father. Don't wait, but just as you are, come. Sing."

They sang, not loud, as they would "Stand Up," or even "The Sweet By and By," but in voices subdued, holding down the power

Join Nelson and Baptiste: Come Today!

By the Editor

One of the most heart-moving stories I ever read is found in THE SWORD today, in the installment of the Christian novel, *Black Rock*. You will want to read the story of the little group of miners and lumbermen gathered in the stable and reading the story of the prodigal son; how hard, bold Nelson and the French-Canadian, Baptiste, and Lachlan Campbell and others came home with the prodigal son. You will want to read the sweet story of how they came to claim Christ.

In the story of the prodigal son in Luke 15, Jesus told how the boy who went away from home so proudly, wanted his independence, went into sin, and finally poor, ragged, hungry, broke, he came to the hogpen. He came to himself! He said, "I will arise and go to my father." And he came! Thank God, he came, repenting of his sin, asking forgiveness. And the father ran to meet him and fell on his neck and kissed him. They killed the fatted calf and had a feast. The father put on him the best robe, and shoes on his feet, and a ring on his finger. He said, "My son who was dead is alive again. He was lost and is found."

You, too, can turn from your sin to Jesus Christ today. Oh, I beg you earnestly, read the story in *Black Rock*, read the story of the prodigal son in Luke 15:11-31 for yourself. But today, this moment, arise out of the hogpen of sin! Come to your senses, run from your sin to Jesus. God loves you. He is willing to forgive you. The moment you honestly come to Him, depending on Him for mercy and forgiveness, God will put His arms around you and save you.

If you will come, like Nelson, Baptiste, and like millions of other sinners have come, I beg you to honestly turn from sin to the Lord Jesus Christ right now. Confess to Christ your need. Honestly renounce your sin. Believe that Jesus Christ died for you and paid for your sin. Trust Him to forgive and save you this moment. Claim Him openly and set out to live for Him.

The moment you put your trust in Jesus Christ, the deed is done!

Now if you will do it, first settle the matter forever in your heart, then sign the following statement, copy it in a letter to the editor, and mail it at once so I can rejoice with you. Do it now!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley, Wheaton, Illinois

Dear Brother Rice:

I know I am a poor, undone sinner. I have been far from God. I need His forgiveness and salvation. Here and now I turn from my sin and trust Jesus Christ to forgive me and save me. I believe that Jesus Christ died for my sins. I gladly trust Him, this moment, to forgive me and save me. I will confess Christ openly, and will set out to live for Him beginning today. Please write me a letter of encouragement and advice.

Signed _____

Address _____

in them.

After the singing Craig stood a moment gazing down at the men and then said quietly:

"Any man want to come? You all might come. We all must come."

Then, sweeping his arm over the audience and turning half round as if to move off, he cried, in a voice that thrilled to the heart's core:

"Oh! come on! Let's go back!"

The effect was overpowering. It seemed to me that the whole company half rose to their feet. Of the prayer that immediately followed I only caught the opening sentence. "Father, we are coming back," for my attention was suddenly absorbed by Abe, the stage driver, who was sitting next to me. I could hear him swearing approval and admiration, saying to himself:

"Ain't he a clinker! I'll be gee-whizzly-gol dusted if he ain't a malleable-iron-double-back action self-adjusting corn-cracker."

And the prayer continued to be punctuated with like admiring and even more sulphurous expletives. It was an incongruous medley. The earnest, reverent prayer and the earnest, admiring profanity rendered chaotic one's ideas of religious propriety. The feelings in both were akin; the method of expression somewhat widely diverse.

After prayer Craig's tone changed utterly. In a quiet, matter-of-fact, business-like way he stated his plan of organization, and called for all who wished to join to remain after the benediction. Some fifty men were left, among them Nelson, Sandy, Lachlan Campbell, Baptiste, Shaw, Nixon, Geordie, and Billy Breen, who tried to get out, but was held fast by Geordie.

Graeme was passing out, but I signed him to remain, saying that I wished "to see the thing out." Abe sat still beside me, swearing disgustedly at the fellows "who were going back on the preacher." Craig appeared amazed at the number of men remaining, and seemed to fear that something was wrong. He put before them the terms of discipleship, as the Master put them to the eager scribe, and he did not make them easy. He pictured the kind of work to be done and the kind of men needed for the doing of it. Abe grew uneasy as the minister went on to describe the completeness of the surrender, the intensity of the loyalty demanded.

"That knocks me out, I reckon," he muttered in a disappointed tone. "I ain't up to that grade." And as Craig described the heroism called for, the magnificence of the fight, the worth of it, and the outcome of it all, Abe ground out: "I'll be blanked if I wouldn't like to take a hand, but I guess I'm not in it." Craig finished by saying:

"I want to put this quite fairly. It is not any league of mine; you're not joining my company; it is no easy business, and it is for your whole life. What do you say? Do I put it fairly? What do you say, Nelson?"

Nelson rose slowly and with difficulty began:

"I may be all wrong, but you made it easier for me, Mr. Craig. You said He would see me through, or I should never have risked it. Perhaps I am wrong," and the old man looked troubled.

Craig sprang up.

"No! no! Thank God, no! He will see every man through who will trust his life to Him. Every man, no matter how tough he is, no matter how broken."

Then Nelson straightened himself up and said:

"Well, sir! I believe a lot of the men would go in for this if they were dead sure they would get through."

"Get through!" said Craig; "never a fear of it. It is a hard fight, a long fight, a glorious fight," throwing up his head, "but every man who squarely trusts Him and takes Him as Lord and Master comes out victor!"

"Bon!" said Baptiste. "Das me. You tink He's take me in dat fight, M'sieu Craig, heh?"

His eyes were blazing.

"You mean it?" asked Craig almost sternly.

"Yes! by gar!" said the little Frenchman eagerly.

"Hear what He says, then," and Craig, turning over the leaves of his Testament, read solemnly the words, "Swear not at all."

"Non! For sure! Den I stop him," replied Baptiste earnestly, and Craig wrote his name down.

Poor Abe looked amazed and distressed, rose slowly, and saying, "That jars my whisky jug," passed out. There was a slight movement near the organ, and glancing up I saw Mrs. Mavor put her face hastily in her hands. The men's faces were anxious and troubled, and Nelson said in a voice that broke: "Tell them what you told me, sir." But Craig was troubled, too, and replied, "You tell them, Nelson!" and Nelson told the men the story of how he began just five weeks ago. The old man's voice steadied as he went on, and he grew eager as he told how he had been helped, and how the world was all different and his heart seemed new. He spoke of his Friend as if he were some one that could be seen out at camp, that he knew well and met every day.

But as he tried to say how deeply he regretted that he had not known all this years before, the old, hard face began to quiver and the steady voice wavered. Then he pulled himself together and said:

"I begin to feel sure He'll pull me through—me! the hardest man in the mountains! So don't you fear, boys. He's all right."

Then the men gave their names one by one. When it came to Geordie's turn he gave his name:

"George Crawford, frae the pairish o'Kilsyth, Scotland, an' ye'll juist pit doon the lad's name, Maister Craig. He's a wee bit fashed wi' the discourse, but he has the root o' the matter in him, I doot." And so Billy Breen's name went down.

When the meeting was over thirty-eight names stood upon the communion roll of the Black Rock Presbyterian Church; and it will ever be one of the regrets of my life that neither Graeme's name nor my own appeared on that roll. And two days after, when the cup went round on that first communion Sabbath, from Nelson to Sandy and from Sandy to Baptiste, and so on down the line to Billy Breen and Mrs. Mavor, and then to Abe, the driver, whom she had by her own mystic power lifted into hope and faith, I felt all the shame and pain of a traitor; and I believe in my heart that the fire of that pain and shame burned something of the selfish cowardice out of me, and that it is burning still.

The last words of the minister in the short address after the table had been served were low, and sweet, and tender, but they were words of high courage; and before he had spoken them all the men were listening with shining eyes, and when they rose to sing the closing hymn they stood straight and stiff like soldiers on parade. And I wished more than ever I were one of them.

(Continued next week)

7 Great Promises . . .

(Continued from page 10)

all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Oh, what a promise! The promise of the personal presence of our Lord Jesus Himself with us all the time, "until the consummation of the age," when He will come visibly and bodily to take us to be with Himself forever. He is now our unseen Lord (I Pet. 1:8) up yonder in the glory, interceding for us (Heb. 7:25), taking up our case, and advocating it and carrying it through.

But He is also, even now, our PRESENT LORD. It is the work of the Holy Spirit, when He comes to us, to form within us an indwelling Christ. The Lord Jesus Himself said to His disciples the night before He left them, in John 14:15-23, R. V.:

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beareth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while,

and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Yes, He is really with us, not visibly as in that glad coming day He will be, but nonetheless, really and consciously with us.

Young men and women, as you leave these halls and these friendships with the faculty and your fellow-students that have become so precious to you, you will have many lonely hours and lonely days and lonely weeks. I think the loneliest day I ever saw up to that time was the day I graduated at Yale and left the city on a late boat for New York. Most of my class took earlier trains. It seemed

as if I would almost die of loneliness. Forty-six years have passed, but the memory of the misery of that night lingers with me yet. And you will have lonely days. And when you get into the heart of Africa and into the heart of India and into the heart of China and into the heart of Africa and into Indian jungles, you will see lonely days. But you need not see lonely days, you need not see a lonely hour, or a lonely minute. By day and by night, you may have the dearest and best and most satisfying of all companions, our glorious Lord Jesus Himself. Listen again to this crowning promise of all:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world [consummation of the age]."

Ah, this coming summer when some night I am up alone on the Yangtze or elsewhere, out in some lonely mountain or desert plain, I might be lonely; but I won't, Jesus will be there and He will be with you, too, if you meet the conditions.

Note these conditions well, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded

you: and lo, I am with you always, even unto the end of the world [consummation of the age]." If you go out into all the world making disciples, going as far as your line may extend, be it eighteen miles or eighteen thousand miles, He will go with you. But if you do not listen sharply for His call, and go as far as He bids you go, He will not go with you. If we go His way, He will go ours; but if we do not go His way, He will not go ours.

If God says Africa, and your foolish heart says Southern California, He will not go with you: and amid the dearest friends on earth, you will be supremely lonely. But if you say with Isaiah of old when the Lord Jesus calls, and He is calling now, "Here am I; send me" (Isa. 6:8), He will send and He will go along. You may be alone beneath the silent stars on some African tableland, but you will not be alone. He, our glorious Lord, will walk by your side, and He is enough. And you will walk with Him forever; for He hath said, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:26).

Young men and women of the graduating class, you have been here at the Bible Institute of Los Angeles two years. You have worked hard. You have done well. You have made satisfactory progress in your study of the

Word of God, in your Christian character and in your work for Christ. You have won the confidence and respect and love of every member of the faculty, and I think we can rest confident that we have won your love as well as your confidence. You are about to leave us, we are sorry to have you go, we shall greatly miss you. When I come back next November and look out over the seats in the lecture room, my first impulse will be to look for the faces that I know so well and listen for the voices that I have learned to distinguish from one another, and I shall miss you and every member of the faculty will miss you.

But we are glad you are going. There was never in all this world's history such a crying demand for men and women who know God, who know Jesus Christ, who know the Holy Spirit, who know their Bibles and how to use them in winning souls for Christ, as in the day in which you and I live. We shall follow you with our prayers. We expect you to do credit, both by your holy living and your effective service, to the Institute that sends you forth, but what is infinitely more important, to our God and Father and to our Lord and Saviour Jesus Christ. God bless you.

(From THE IMPORTANCE AND VALUE OF PROPER BIBLE STUDY, 113 pages, paper cover, 35c, Moody Colportage Library.)

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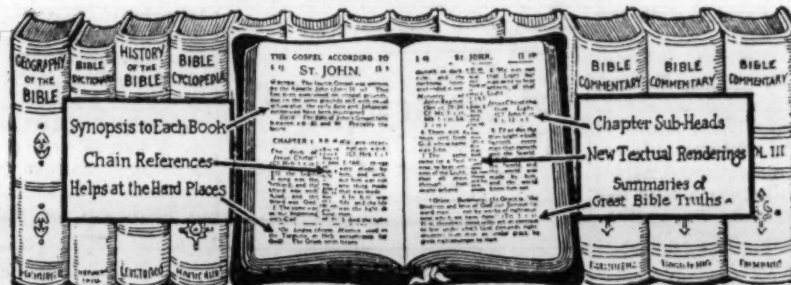
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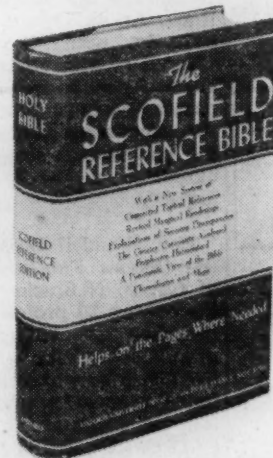
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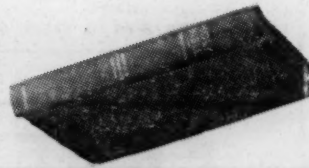


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The Relation of Sin to Unbelief

(Continued from page 2)

flowed freely from his eyes; but that day is long past; the tears will not flow now; he has broken away from every influence human and divine; and now he cannot feel—cannot even see his sin in breaking that mother's heart. Oh, how dreadful is this fact of human nature, that while the true Christian feels God's truth with regard to his own sins more and more, the unbeliever feels it less and less, until the time comes at last that the soul is 'past feeling.'

Infidelity and Immorality Traditionally Connected

It is now necessary for me to enter upon a subject which I would never approach except that to ignore it, in the matter we are here discussing, would be to only partially treat this problem of the relationship of evil to unbelief. I refer to the problem of vice and sensuality, sins of the flesh, in relation to this whole question of free thought, and what we call infidelity. Is it not significant, to begin with, that the word *infidel*, which means in itself *unfaithful*, *unbelieving*, meant, first of all "one who does not believe in the true religion," and then an "adherent of a religion opposed to Christian, as for example a Mohammedan?" and then, "a disbeliever of religion of divine power, professed unbeliever," came later to mean unfaithfulness or disloyalty to a person, especially, in modern use, to a husband or wife, called, more fully, conjugal infidelity.

Professor William G. Shedd, in his volume *Orthodoxy and Heterodoxy* has a brief chapter on "The Connection between Infidelity and Sensuality" which he begins with a quotation from Robert Baxter:

"I observed, easily, in myself, that if at any time Satan did more than at other times weaken my belief of Scripture and the life to come, my zeal in religious duty abated with it, and I grew more indifferent in religion than before." This good man found that infidelity is favorable to sin, and that in proportion as doubt concerning God and the Bible rises, religion declines. But if this is true of the renewed man, it is still more so of the unrenewed.

Shedd then concludes his chapter with the statement that men who refuse to believe in God and a divine revelation, "thereby remove a positive restraint upon their appetites and passions and promote sensuality, either refined or gross."

This is true as the history of radical unbelief testifies, but the point we are making here is not so much that unbelief leads to sensuality as that sensual sins will confirm one in his determination not to believe. James Denney, and how we need such men as Denney in our generation, in his remarkable work on Paul's Epistle to the Thessalonians, has some words that need to be pondered these days, as we grapple with this terrible problem of unbelief:

"The holy law of God, wrought into the very constitution of our bodies, takes care that we do not violate it without paying the penalty. If it is not at the moment, it is in the future, and with interest, in premature old age; in the

torpor which succeeds all spend-thrift feasts, excesses of man's prime; in the sudden break-down under any strain put on either physical or moral courage. They are avenged in the soul. Sensual indulgence extinguishes the capacity for feeling: the profligate man would love, but cannot; all that is inspiring, elevating, redeeming in the passions is lost to him; all that remains is the dull sense of that incalculable loss. Were there ever sadder lines written than those in which Burns, with his life ruined by this very thing, writes to a young friend and warns him against it?

"I wave the quantum o' the sin,
The hazard o' concealing;
But Och! it hardens a' within,
And petrifies the feeling."

Being Atheistic, Communism and Socialism Oppose Morality

Some of my readers by this time will be saying, "You are only quoting theologians, you are only quoting men who really believe in the Christian Faith, who are bringing false indictments against those who differ with them." It is not only our theologians and Christian thinkers who bear testimony to this matter of the relation of sensuality to unbelief, it is the communist and free-thinkers themselves who present us with the most powerful evidence. Thus for instance, the Manifesto of the Communist Party, in 1847 made this declaration, as everyone knows who is acquainted with the history of socialism,

"There are besides eternal truths, such as Freedom, Justice, etc., that are common to all states of society. Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience."

Notice the phrase, "all morality"—that is what they want to get rid of, and what in most cases they have got rid of. The late Karl Pearson, in his *Ethics of Free Thought*, in its concluding essay, "Socialism and Sex," advocates freedom in all sexual relations. So do most of the free-thinkers of our day, especially such men as Bertrand Russell. In fact, some of our free-thinkers go so far as to rejoice in the dissolution of the marriage relationship.

I was astonished recently to come upon a statement in a work by a former professor at Northwestern University, *The New Universe*, wherein, speaking of the ratio of divorces to marriage as being 7.2 per cent, he adds, "It is a situation far more wholesome than of courts where divorce is hard to get"; and then he goes on to say: "Marriage and morality and the press upon conventions of our lives are, after all, but rules made to confound what man has found worth-while, and when rules like these become the ends of life they lose their moral value. They distort the human purpose, and become in an accurate way, dogmatic immorality." Imagine young people sitting under such a professor as this, hearing him continually calling the standards of Christendom, "immoralities."

Voltaire, Paine, Russell, Notorious Examples of Infidel Immorality

I will be criticized for what I am about to say, by those who have deliberately rejected our holy Faith, but the whole history of free-thought supports me in the statement, namely that socialism, freethinking, communism, skepticism, have generally been accompanied by what is definitely known today as infidelity or immorality. All one has to do is to carefully read any good history of free-thought which is fully documented and frank, such as the recent one by Dr. Robert Post, *Popular Free Thought in America*, to obtain all the evidence one needs to support such an accusation.

Then let us remind ourselves of the lives of some of these greatest free-thinkers of whom our modern age seems to be so proud. The word Voltaire is a synonym for im-

purity of thought, uncleanness of life, and dishonesty in business; Thomas Paine was exactly what Theodore Roosevelt said he was, "a dirty atheist," mentally dirty, and physically dirty, and that he was dismissed again and again from his jobs in England because of dishonesty, no one can deny. The immoral principles of Bertrand Russell are so noteworthy that he has actually been forbidden to teach in some of our tax-supported schools.

The point I am making is this: one of the reasons why men refuse to accept the Christian Faith is because the very principles of their lives are in every way contradictory to the ethical principles of the Bible, and, determined to remain in the lawlessness of their own sensuality, they could not possibly embrace a holy religion nor walk with a holy God, nor look for salvation to His holy Son, nor have any love for His holy Word. I do not mean by this that all professors in our country who are notable atheists, who are fighting Christianity, who are attempting to destroy the faith of young people, are all immoral. Of course not; many of them are living what we call moral lives. I am speaking here generally, and emphasizing a principle, to which of course there are exceptions, that one of the deepest, profoundest, most powerful causes for unbelief, holding men back from Christ, is a life of sin. No matter how bitterly the world resents it and how much we are criticized for it, Jesus said it, the apostles said it, and the church must say it, courageously. When cancer is discovered in a body some perfumed ointment is not re-

commended by a doctor for a remedy, but a knife, and excision; and in this day of despair and unbelief we need surgical operations.

Canon Liddon, in a noteworthy sermon "Truth Unwelcome to the Evil" on the words of the king of Israel, "There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him, and he doth not prophesy good concerning me but evil," says: "Many an objector to Christianity in our day, if he said what he really thinks, would say, 'I hate Christianity, because, if it is true, it does not prophesy good concerning me, but evil. It makes such serious demands: it proposes so high a standard: it implies that so much of what I think, say, and do is a great mistake, that I must away with it. I cannot do and be what it enjoins without doing great violence to my inclinations, my passions, my fixed habits of life and thought.'

"Augustine tells us in his Confessions how completely he was enchained by his passions, and how after he had become intellectually satisfied of the truth of the Creed of the Church of Christ, he was held back from conversion by the fear that he would have to give up so much to which he was attached. In the end we know he broke his chains, the chains which held Ahab captive.

"In such cases lasting self-deceit is easy. Men treat what is really a warp in the will as if it were a difficulty of the understanding; but the real agent—ought I not to say, the real culprit?—is the will. The will sees Revelation advancing to claim the allegiance of the soul; it sees that to admit this claim will oblige it to forego much and to do much that is unwelcome to flesh and blood, and so it makes an effort to clog or hinder the action of the understanding. Its public language is, 'I cannot accept this religion, because it makes this or that assertion which, to my mind, is open to historical, or philosophical, or

moral objections of decisive character.' But if it saw deeper into itself, it would say, 'I hate this Creed, for it doth not prophesy good concerning me, but evil, if I continue to live as I do.'

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With the Evangelists

(Continued from page 5)

NER, 123 N. Van Buren, Little Rock, Arkansas, spent two weeks recently with the Community Church of San Bernardino, California. Rev. Thomas H. Miller, the pastor, reports that there were 40 conversions during the meeting and several since the meeting closed as a direct result of its impact.

Rev. Wendell Baxter, pastor of the Berean Fundamental Church at Curtis, Nebraska, reports that there were 20 professions of faith, including a 92-year-old great grandmother for whom relatives had been praying many years, in a four-day meeting under the direction of children's EVANGELIST CLIFFORD GUSTAFSON, Box 622, North Platte, Nebraska. Afternoon services were conducted for children with gospel magic, film strips and stories in addition to the regular evening services.

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"Bones"

A Negro preacher spoke in the church one Sunday on "Bones" and many were the analogies he drew from the familiar bones which are commonly spoken of and encountered day by day.

"There are," he said, "some people in the church like 'wish bones,' wishing, but never doing anything."

"Then there are the 'funny bones,' who are so touchy and easily hurt."

"The 'jaw bones,' who only talk."

"The 'dry bones,' who are always prim and proper, but dead as a door knob."

"The 'tail bones,' who are always behind in their work and in their subscriptions."

"Finally, there are the 'back bones,' who are really the spiritual support of the whole church."

To which of these bones would you be likened? (Selected)